

DISSERTATION ABSTRACTS

A DICTIONARY OF MIDDLE EGYPTIAN FOR STUDENTS OF BIBLICAL ARCHAEOLOGY AND OLD TESTAMENT STUDIES

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Problem

Middle Egyptian has played an increasingly important role in Biblical Archaeology and Old Testament Studies. Much of biblical chronology is closely connected to Egyptian chronology; many biblical events record Egyptian involvement, and some of these are included on Egyptian monuments. A knowledge of Middle Egyptian has been crucial in understanding the historical background and cultural context of the biblical world, because this phase of the Egyptian language influenced the widest range of Egyptian writing, particularly as it pertains to OT history. Unfortunately, students do not have all the necessary tools for searching for unfamiliar words. There are no recent Middle Egyptian dictionaries in English for students. The purpose of this dissertation is to create a concise student dictionary of Middle Egyptian as a teaching tool for biblical archaeology students.

Method

A. Gardiner's *Egyptian Grammar* was used as the base vocabulary for this dictionary because it is regarded as the standard for teaching Middle Egyptian. Additional definitions for these words were added from R. O. Faulkner's *Concise Dictionary of Middle Egyptian*. These definitions were expanded and clarified by adding new definitions, removing unfamiliar British colloquialisms, and replacing them with American standard English definitions. The glossaries and dictionaries of J. Allen, J. Hoch, M. Collier and B. Manley, B. Ockinga, and G. Englund's Middle Egyptian grammars were included for additional nuances.

There are three parts to this Egyptian dictionary: hieroglyphic, transliteration, and English glossary. In part 1, the hieroglyphic entries, which appear first, are organized by their initial phonetic value, by their first two hieroglyphics, and, finally, by their phonetic value. In part 2, the transliterated values are organized alphabetically according to their values in a manner consistent with other standard Egyptian dictionaries. Part 3 is an alphabetical list of the English definitions of each Egyptian word, followed by its hieroglyphic and transliterated values. Each lexicographic entry includes a hieroglyphic and a transliterated form, its grammatical function, and any variations or abbreviations.

A phonetic key and a hieroglyphic index have also been included to aid students in finding Egyptian words according to their initial hieroglyph.

In addition, there are three appendixes. Appendix A is a glossary of Egyptian words that appear in the OT, including the Hebrew word and biblical references, the Egyptian word with references, and related Egyptian synonyms. Appendix B is a list of Egyptian ruler names listed by kind. Appendix C is a list of the forty-two nomes of Upper and Lower Egypt and includes the hieroglyphs, transliteration, and common name of each nome as well as their respective capital cities.

THE STAIRWAY TO HEAVEN: A CRITIQUE OF THE EVANGELICAL GOSPEL PRESENTATION IN NORTH AMERICA

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The Topic

This study focuses on the so-called “plan of salvation” or “gospel presentation” that evangelical Christians in the United States present to seekers who want to know how to be saved. There are currently three dominant presentations that are widely employed and emulated. The authors of each are well known: D. James Kennedy, Bill Bright, and Billy Graham.

The major portion of this study involves a two-stage critique of these dominant evangelical gospel presentations: first, from the perspective provided by communication theory and, second, by comparing the presentations of Kennedy, Bright, and Graham with conversion accounts from Luke-Acts. Essentially, I ask if the evangelical presentation is understood by Americans and if it is supported by conversion pericopes in Luke-Acts.

Conclusion

My research indicates that the dominant evangelical gospel presentation, developed in the 1960s, largely ignores the insights provided by communication theory in that it fails to adequately understand the contemporary American audience it attempts to reach. In short, it does not communicate with maximum effectiveness.

I also demonstrate that the conversion accounts in Luke-Acts present a way of salvation that is quite different from, and in some cases contradictory to, the evangelical plan of salvation in America. I then use these Lukan conversion accounts as a basis for suggesting how evangelicals might better present the way of salvation to North Americans today.